The New Unity

PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

—Psalm XXIII.

WE take great pleasure in publishing this week the editorial estimate of the recent Liberal Congress by our associate Dr. Hirsch. That his word has already done duty in the editorial columns of his own paper THE REFORM ADVOCATE, adds to its value. It shows that the word which this gifted Jew has to say to his large Jewish constituency is also the word which his Gentile constituency will be glad to welcome; or if there are Gentiles reluctant to accept the conclusion of our brother, it is still a word they need to ponder upon.

THE layman in attendance at the Congress, who represents the real constituency of the Congress, as we understand it, representing the isolated and unorganized, writes: "Was it not a glorious gathering? Every address was satisfying and helpful. All we ask is a fair and unprejudiced hearing and this cause will push itself. But we have what Dr. Holmes called 'larger vested interests' to oppose us. Certain imposing dogmas will not be let go of without a struggle. A neighbor told me yesterday that she thought 'THE NEW UNITY was the best paper published in this country' and she is a member of the Presbyterian Church."

PRESIDENT ROGERS, of the North-Western University, is finding out with many others that it is hard work to manage a great university and at the same time manage a safe sectarian university. This year he invited Lyman Abbott to give the Commencement address, a fitting thing to do under the former purpose but a dangerous thing to do under the latter purpose. Dr. Abbott took evolution for granted and tried to apply it to the problems of living; whereupon certain ministers discovered that this was not the right thing to do under the second purpose, and by public resolve they hope "that another time the lecturer will keep himself within the limitations of *Methodists'* religion."

IT is always a serious business to fall into the hands of an editor, particularly when the editor is dependent upon unrevised stenographic notes. Our friend W. R. Lord, of St. Paul, is suffering acute humiliation from these causes. The two definitions of religion imputed to him in his speech at the recent Congress were not very accurately given and the proper credit entirely omitted in the report. We should have ascribed the first to the late President Seelye of Amherst College as follows: "Religion is the life in the soul in the liberty of divine love." The second definition was by Professor Henry Boynton Smith, formerly of the Union Theological Seminary, and reads: "Religion is the highest exercise of knowing, feeling and willing." Even with these mistakes, nobody will infer from the speech as reported that our friend is a "fool," though he seems to have some fears in that direction.

THE Wisconsin Univer[illegible] at its recent meeting passed resolution[illegible] pressing "sympathy with all efforts of the Liberal Congress to bring about a closer feeling among liberal churches." Thus the leaven is working. This growth of spirit, provoked by a suggestion of a bigger thing, is what the Congress must depend upon. In this direction its work is already very manifest, not only among Unitarians and Universalists but among the progressive elements in orthodoxy. If this suggestion can be made more potent by adopting the recommendation made by Mr. Faville and Dr. Momerie, of changing the name of the Congress to the American Congress of Religious Societies or, as the *Open Court* suggests, The American Religious Congress, the Congress should hasten to take its own medicine and grow to the broader thing. There is no danger to intellectual sincerity or clearness in thus removing all intimidations and coercions from the fellowship of souls.

SOME business men of Boston have a plan afoot by which the pulpit and the press are to be brought into more intimate relations. They seek to secure more sermon publication in the Sunday papers for the benefit of non-church-goers. This seems to us a high suggestion. The wonder is that it has not been acted upon before. If the mountain will not come to Mohammed, Mohammed should go to the mountain. The press might, if it would, carry the best sermons of the ablest preachers to an immense constituency every Sunday morning. The Boston plan proposed has, to our mind, one mistake. It is that which is pursued by our Chicago dailies on Monday morning, *viz.*, the mutilation of the sermon into a column of extracts, or even less. We do not believe in vivisection here, any more than elsewhere, when it can possibly be avoided. A sermon should have a unity. If it is worth printing it is an artistic whole, and the newspaper that will give such a sermon entire on Sunday morning will minister to a large congregation.

THIS is the way the *Philosophical Journal* looks at the Congress problem, and it seems to us to be the only practical way of looking at it, as it is admitted by even the opponents to be the view of "generous sentiment" and "noble theory."

Some of the members of the American Congress of Liberal Religious Societies are so strongly denominational in spirit that they have to consider every movement that is made and every word that is uttered with special reference to its probable or possible effect upon their denomina-

tion. According to their view representatives of the Congress should not lecture in this place or that place, because they might thereby interfere with a Unitarian or Universalist society established there. Some want the aim of the Congress to be, as Mr. Judy of Davenport, Ia., expressed it in resolutions he introduced, "to effect a union of the denominations as a whole, not to build up a new organization out of their dismembered parts," that "all missionary work will be undertaken in ways least inimical to the vigor and integrity of the denominations represented in the Congress," and that "every effort be made to * * * disseminate the literature of our various component denominations," etc. Members of the Congress, as such, represent their societies, if they belong to any, but they do not represent denominations, and the work of the Congress ought not to be hampered by denominational considerations. There can be no "union of the denominations as a whole" at present, and it is doubtful whether such a union is desirable until the denominations, some of them at least, become much more liberal and tolerant in spirit than they now are. Mr. Alcott's experience ought to be sufficient to suggest this. Mr. Judy's resolutions were not adopted, but referred to the Board of Trustees to be reported back to the Congress for final action next year.

Four Commencements.

We have previously promised our readers some further comment upon the school commencements and the exercises connected therewith, which we have recently attended. June is the minister's tired month, but June is also the most restful of months, at least to the city-bound who secures at this time even hurried glimpses of meadow, pasture and the growing corn. Notwithstanding the late frost and its devastating influence upon the fruit crop, this June has been rich in the "rarest days" of which the poet has sung.

THE HILLSIDE HOME SCHOOL.

Enough has already been said of the particular exercises of this school, but there is always something more to be said concerning the fundamental idea which gives this school its vitality, the blending of city refinement with rural freedom, planting the child during its study period in the heart of the country, permitting the mind to grow familiar with farm realities and farm simplicity. Subsequent years will doubtless bring complexity enough. The charm of the city and the potency of its culture and commerce will doubtless come later into the lives of most of the children who frequent such a school. This school is one of a class all too meager, a class which in the future will be greatly increased, when high standards of intellectual work and spiritual earnestness will mark the value of nature unadorned, the out-of-doors unrimmed, as aids in the development of soul.

THE MEADVILLE THEOLOGICAL SCHOOL.

The editor returned to these halls to celebrate the twenty-fifth anniversary of his outgoing. And how marked the change in twenty-five years! The beautiful Huidekoper Hall, with its greatly increased library—upwards of three thousand valuable volumes having been added last year; the increase of creature comforts inside the hall —bathrooms, parlors, and the general tone of up-to-date refinement. The finances also, always administered with marvelous thrift and uniform safety, have been gradually improved until now there is supported a resident faculty of five teachers, who give their whole time to the work which twenty-five years ago was undertaken by two. Comparative Religions, a synthetic study of the New Testament as source of theology and in its relation to the origin and growth of Christianity, as well as new handlings of the fields of Philosophy and Church History, and, lastly, most significant of all, an entire chair devoted to Sociology—to which the well equipped editor of the *New World*, N. P. Gilman, has just been called—have been added to the curriculum of study.

No wonder that this was the largest class that has ever left the school. No wonder, too, that we heard of better preaching by the students in the chapel during the last year than was ever known before. No wonder either that this new growth all around marks an addition of conscious life from the without in the board of trustees, which addition was welcomed with heartiest cordiality by the resident members. None will rejoice more in the widening management, as well as the widening influence, of the school, than the faithful guardians of the same who live at Meadville. The trustees, with the board of instruction and students, regretted the necessity that deprived the school of the services of Rev. Mr. Jackson, whose work in the department of sermon criticism and as a pulpit mentor to the embryonic preachers was particularly valuable; but when it came to the alternative of choosing between him and Prof. Christie, whose well furnished mind, alert and sympathetic, and kindling methods in the later departments of modern thought, have endeared him so much to the students, and made him so vital and conscious a strength to them, the trustees were unanimous in the conclusion that Prof. Christie must be kept at all costs. On all hands there was but one testimony to the high work which Prof. Freeman is doing in the Old Testament and Comparative Religion department. When Prof. Gilman joins the force, these three younger men on the faculty will justify the most confident expectation that, in this school of the prophets, the life will be continued, the banner be carried forward, and the vacancies which time may make in the ranks will be made good. To our mind the course of work at Meadville is still far from being as perfect as it might be, even under the circumstances; but never before has Meadville been so nearly the school we need to teach young men and women how to preach the vital gospel, as allied to the universal experience of man and hospitable to the growing demonstrations of science. Meadville now is so good that its friends may confidently take a hold and make it better, and its critics can trust it enough to take a hold and help.

A HIGH SCHOOL COMMENCEMENT.

Cedar Falls, Iowa, furnished a typical high school for the study of the editor. Hither he went to give the address on "The Better Education." There he found another illustration of the principle dear to THE NEW UNITY,—that the gospel we profess is taught perhaps most potently today by the schoolmaster. The teachers are the unfrocked bishops of the new faith, because they teach in the integrity of science the openness of truth, with the practical needs of a practical world ever in mind. The principal of this high school has been at this single post for eight years, a man who accepts character-building as the ultimate mission of the school; and even a hurried visit to his town shows what one man may accomplish.

ANTIOCH COLLEGE.

Poor Antioch! How pinched it is in funds, how meager is its library, how barren are its walls, how shockingly uncomfortable are its dormitories and inadequate its equipments! Brave Antioch! How faithfully does it hold its way! With what self-denial does its band of teachers stay by their guns, and with what sacrifice do its pupils win their way through! Rich Antioch! How wealthy it is in heroic memories; how large is its spiritual endowment,—the brave traditions of that stalwart prophet of American education, the father of the normal schools of America, the pioneer of the character-making schoolmaster, Horace Mann! The school is as full as it ever has been in the spring term. Two hundred and twenty students have matriculated during the year. A class of four graduated, one of them a colored man, the son of Bishop Arnett, of delightful memories to those who attended the Parliament of Religions.

If the friends of Antioch only knew how deathless is its spirit, if they realized how strongly it is being intrenched in the hearts of its local constituency for a hundred miles around, if they could have looked into that beautiful blooming audience of nearly nine hundred souls, who had come largely in teams from the outlying country,—they would not allow Antioch to remain in its poverty. Granting a little delay, on account of the times, in enlarging its endowment fund, they would make no delay in sending to its library some of the fresher books from their own table; giving to its walls some of the nobler engravings, autotypes and other worthy helps to refinement which perhaps have been supplanted on their own walls by more costly products of the brush and the etching needle. They would send at once money to put bathrooms in the dormitories, to put wholesome water on all the floors, and some other touches to help along the boys and girls who are living on a $1.60 week-diet and getting through the whole year on a personal expense of less than a hundred dollars.

Antioch has once more passed through a crisis. The board of trustees have now the full management and mean to keep it and to see it through. Mr. E. W. Clark, of Philadelphia, was elected to fill a vacancy on the board this year. Next summer will be the one hundredth anniversary of the birth of

Horace Mann. It ought to be the occasion of a new uprising of his friends and followers in the interest of this school, his favorite child, to which he gave the ripening years of his life. Who will help Antioch?

This Year's Congress.

The participants in this year's Congress of the Liberal Religious Societies who were also present at the first, cannot have helped noticing that the gathering had a physiognomy of its own which clearly distinguished it from its predecessor. In 1894, the interest aroused by the Parliament of Religions was still vivid. Many who remembered the memorable scenes of the preceding September were drawn to Sinai Temple by the hope not altogether free from curiosity that even if on a smaller scale they be treated to a repetition of the feast for eye and ear spread so delightfully for them by Dr. Barrows' committee at the Art Institute. This contingent of sight seers and intellectual epicures was happily absent from this year's meetings. In consequence the attendance as far as numbers indicated was less. But this feature to our mind was among the most hopeful signs of the occasion. Movements like ours are safest when launched with as little of the spectacular in their concomitants as possible. It is true, on the whole the Parliament of Religions was a grand and profitable ploughing season for the liberal thought. This irrepressible conclusion to weaken official evangelical Christianity has indeed been busy ever since the close of the Parliament's sessions. Nevertheless, its influence has been to emphasize the humanity of religion much more than to substantiate the claim of one exclusively to divine origin.

But, on the other hand, one cannot blink the fact that the Parliament had engendered a very epidemic of mere cant. The very air was vocal with phrases which should have meant much but which by dint of nauseating repetition had lost well-nigh every vestige of their original import. The "Fatherhood of God" and the "Brotherhood of Man"—are certainly for us as much as for any one else among the deepest truths formulating the outlook. But can it be denied that as used by and immediately after the Parliament they covered much hypocrisy? Religions have one common root. But let no one deceive himself on this point, that religions stand for well defined and *distinct* views of human life and its place in the cosmic order. The differences of religions are as vital as are their concordances. Liberalism cannot permit itself to sink to the marsh of indifference to vital distinctions. There was danger when the Congress first convened that this would not be clearly understood. This danger as the character of the attendance at this year's sessions proves, is no longer to be apprehended. The waters of a deluge of inane declamation and phraseology have subsided. It is time to plant the vineyard of a *stronger*, a *more virile* truth now that the flood is over.

There were, however, other absences less welcome because less rational. Certain regiments of the Liberal Army reported, if at all, only in skeleton formation. Is perhaps the Congress for these too liberal? The leaven of exclusiveness appears not to have been removed everywhere with anything approaching effectiveness. The spirit of the legend "*In hoc signo vinces*," we fear, has captivated the heart of many a one accustomed to pretend to a degree of liberalism vouchsafed to none other. We are the last to underrate the value of distinctive Shibboleths. What was said above on this point in reference to religions in general, applies also to the various forms of the one liberal religion. But is that still liberalism which insists that its own Shibboleth is the only one that can win the victory? Does the attitude of some, from whom by their own professions one has the right to expect a more reasonable disposition, not smack of commercial competitive selfishness? Is the suspicion not well grounded, that they are not so much interested in doing the good as in having it done under their name and for their glory? An observer of the tendencies of certain "liberal" movements must have before been impressed with the strange deference paid on all occasions by their leaders to orthodoxy—Jewish and Christian—when for the liberal exposition of Judaism, for instance, they have had only scorn and misrepresentation. Is this because orthodoxy is the more promising recruiting ground, while the Liberal Synagogue, anticipating the work, makes the new Shibboleth to a large extent well nigh superfluous? Be this as it may, the coolness of these to the Congress, noticeable as it is and irrational as it must be said to be, may have reduced the number of attendants but did not impair the earnestness nor the efficiency of those who without an after-thought and mental reservation entered into the spirit of the occasion. In fact, even at this early date it is apparent that if the Jews be left out of consideration the Congress has its strongest hold on the so-called Independents and the new orthodoxy. Is this due to the natural abhorrence of these to the presumption of being the sole possessors of a patent salvation conviction registered under a definite name and formula? In view of this circumstance the proposition by Dr. Momerie to transpose the word "Liberal" in the official title of the Congress so as to have it precede the word Congress, making the name read "Liberal Congress of Religious Societies," deserves more than a passing attention.

But what has this Congress accomplished? Tangible results we have none to enumerate. Two-year-old babes even among giants cannot be expected to "do" men's tasks. The Congress has, however, helped most materially to project in strong lines on the screen of the thoughtful attendants' consciousness the things needful to do and the possible dangers to be shunned. The debate on the future policy of the Congress, though resulting in no action, was the most fruitful and hopeful of all discussions. It emphasized the crying needs of the growing liberal family "in the diaspora" in the small towns and villages and in the solitary farm house. Shall these children be neglected on account of inter-sectarian distrusts and disputes? We hope not!

Another conviction vocal in almost every address and paper was the thought that negative and critical liberalism has had its day. The need of the hour is positive effort. To redeem man is now much more emphatically the mission of religion than ever it was, and in the true salvation army the liberal corps must lead the van. Sociology not theology is the chief concern of the liberal's solicitude. In the social conflicts, the liberal message must sound, that peace and cooperation may event from strife and competition. To have fortified this conviction is glory sufficient for the three days of the session.

It is most gratifying that Judaism was so well represented and had such confident spokesmen as Stolz, Gries and Moses. From the first evening when Zion's earnest and enthusiastic rabbi defined our attitude with unexcelled clearness, to the social reunion when Dr. Moses spoke the "word", borrowing the suggestion from Eber's "*Ein Wort*," Judaism demonstrated its right to a seat in the assembly and made good the insistence that its coming meant no relinquishing of home ties and home duties but was in very fact in the original spirit of its mission and message. Nor was the reception accorded the Jewish delegates less cordial and open hearted. There was not the least taint of the vulgar but always hypocritical flattery for Jews and Judaism. In days like ours when the plague of anti-Semitism plays havoc everywhere with high and low, the circumstance that such a Congress, fully understanding that the host would not give up a jot of the religion professed, met in a Jewish synagogue, has a significance of its own which cannot be overrated. The Congress is an opportunity for Judaism the like of which has never been. E. G. H.

The Jewish Sabbath.

Sabbatarians is a term very inappropriately applied to those who argue strongly for a rigid observance of the seventh day of the week. A study of the Jewish system of holy rest will well repay us as students of social health and order. Let us take the command itself, "Six days *shalt thou labor*, and *do* all thy work." This is the first half of the command and the most emphatic. It is evidently for this that the command was issued, quite as much as for the other half—which reads, "But the seventh is the sabbath of the Lord, thy God; in it thou shalt not do any work." The word sabbath is in Hebrew the rest day. Rest was taken by the Lord because he *had worked*. It was to be taken by man only because he had done six days of honest work. Here two things are equally emphasized—the innate or natural duty of toil; the equally innate duty of

recuperation. The precedence is given to the first point—the duty that devolves upon every being to use itself for its own good and the benefit of its neighbors. This is a natural law; not supernaturally revealed but enforced by every manifest of God. Whoever will not work shall suffer in his muscles, his physical health, his intellectual power and his social well-being. This is the first, the absolutely fundamental law of all existences. There is not a creature that has ever existed prior to, or antecedent to man that has not been under the same law of labor. He that will not work shall not eat. Or if it escapes absolute starvation it goes into degenerative conditions. There are no thoroughly mean parasitic creatures that have not become such by shirking work. The same is true of men. The louts become tramps; the aristocrats face downhill. Three generations run them out. Scorn for labor always is a sequel or concomitant of a degenerative crime like slavery. Masters drop into moral depravedness faster than the bond servants.

Here was a great human law, tackled by the earliest customs and the decalogues of all primitive peoples. Everywhere it was laid down as a social necessity that sneaks and shirks should be disposed of. Plato dealt with drones in a most summary manner; while other law givers put them to death in ways that indicated the most extreme contempt that a state must hold for the useless contingent. They were buried to their heads in the earth and left to starve. As any state lapses from rigid demand for the first half of the fourth Commandment, and places emphasis on the second half, it is in a process of decline. The law of "Six days shalt thou work" is the corner stone of civic prosperity. The so-called Mosaic decalogue codified the custom of the Semites. Individualism was not yet born. The community only existed; and the community had common law. What all did each one must do. Six days shalt thou labor and do all thy work. The Jewish state was a marvel of thrift. During the period of the Judges no one suffered lack; but no one escaped bearing his social burden. No finer social organism can be found in antiquity.

Now comes the counterpart—the law of rest and recuperation. Nature creates us; we must recreate ourselves. No organism can run on continuously without early breakage. The delicate nervous structure inherited by man lifts him to supreme conceptions of duty and achievement; but nothing can be more awful than the consequences of overworked nerves. So we exist between two necessities. Work we must; equally we must rest. Night and day stand for the wear period and the recuperative period. Nature absolves us at sunset; under darkness she administers the narcotic sleep. But human society found that at least one day in seven could most wisely be taken from the catalogue of duties and yielded to recreation. This division of weeks came no doubt at first from lunar changes; but it fitted the case well. Experience today confirms that of antiquity that one seventh of the days is a fair subtraction from toil. So the sun governs our night rests; and the moon our day rests. The seventh day is the Sabbath of our Lord; in it thou shalt do no work. The Lord who thus regulated time was the supposed regulator of the sun and moon. But clearly, on the face of it, the two laws are as good for those who never heard of Yahweh as for those who believed in his supremacy. And it so happens that, while all other social laws of the ancients have been discarded, we have never been willing to discard the law of the sabbath rest. The stern revolt against spiritual tyranny in France led to an abrogation of the whole church curriculum and code. But France has discovered that such a rest day is not justly a religious rite but a secular law. It has proceded toward a restitution of the sabbath. In America we are going through the same change in public sentiment.

The new Sunday will of necessity be a day under secular control. It will enforce rest precisely as work is enforced during six days; and no more. The day has passed forever when lazy, craftless women who never stitch nor wash, who have no burdens of labor, can regulate the off hours of the hard toilers who do their work for them. Men who shirk at the looms of life will never again be able to curse the honest laborers who choose to rest as they will. Nor is there anywhere in nature a hint that all should rest on the same day. The law is to rest, rest enough to avoid needless wear; rest to re-create mind and body. This leaves us to choose our own methods and our own times. Nor in the Hebrew law is there a hint that a day should be "kept." The day is to be used; and belongs to man supremely. Therefore and in this spirit Jesus said the sabbath was made for man, and not man made for the sabbath.

However, this subject has a side light upon it. The Jew not only kept a seventh day, but a seventh month and a seventh year, and a seven-times-seventh period of time. There were years of comparative relaxation from the routine of toil. There were joy periods, full of good will and benevolence. Debts were cancelled; slaves set free. So God was honored as the one who creates and does not kill; who balances law with law. Indeed there is no such leveler as Nature. All must work; all must rest.

Let us hear less of Sabbath rest and more of daily toil. Or if of both, let the enforcement of a rest day come from honest toilers, and not from lazy, workless creatures who think us less pious because we decline their unearned Sabbath.

E. P. P.

THE first woman in America to make literature a profession was Hannah Adams, who was born in Medfield, Mass., in 1755, and died at Brookline, same State, Nov. 15, 1832.

"IT has been discovered," says the *Napoleon Druggist* "that the famous tree from the bark of which quinine is obtained furnishes no quinine except in malarial regions. If a tree is planted in a malarial district it will produce quinine; if it is planted in a non-malarial district it will not produce quinine. It is therefore claimed that quinine, is a malarial poison, drawn from the soil and stored up by this wonderful tree."

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

The Essentials of Religion.

BY REV. ALFRED MOMERIE, D.D.

"Welche Religion ich bekenne?
Keine von allen die Du mir nennst.
Und warum keine? Aus Religion."
—*Schiller.*

One morning, when a boy, I was walking on the Tors at Ilfracombe, and I overtook an old gentleman, who entered into conversation with me. We strolled on in company and spent the day together. I discovered that he was the Rev. Mr. Dobney of Maidstone, a dissenting minister of some note, whom I had often heard condemned for his heretical views on future punishment. We talked of many things and persons—among others, of Charles Kingsley. Mr. Dobney spoke very enthusiastically about the illustrious Vicar of Eversley. But I listened somewhat coldly. I had been brought up in the Evangelical school; I had myself, as I thought, been "converted"; I had "believed in Jesus" and felt sure of heaven; I thanked God that I was not as other men nor even as this Canon. Mr. Dobney's enthusiasm therefore seemed to me misplaced. I said, "Yes, I suppose Kingsley was a good man, but he had no religion." To which my companion replied, "What *is* religion?" I was taken aback and did not answer. We neither of us gave our definitions; but had we done so, mine would have been that religion consisted in saving the soul; his that it was devotion to goodness. He and I between us practically summed up the views of the whole human race.

Religion is probably derived etymologically, as Cicero originally maintained, from *relegere*, to care for, attend to, regard.* But be that as it may, the term is invariably used to express the supreme and most important object of human attention. With the vast majority of mankind, whom I had the dishonor that morning to represent, the supreme object of attention is salvation from suffering. This conception of religion can be traced back to the primitive savage. The strongest instincts in his rude nature were desire for pleasure and dread of pain. He found the one very difficult to acquire, and the other still more difficult to avoid. Things were always going wrong with him. He fell sick, he was unsuccessful in the chase, he was wounded by a poisoned arrow; his property was destroyed by fire. He was thwarted and worried in a thousand different ways. It seemed as if he were the sport of some malignant spirit. He knew what malignancy meant, for he had often felt it. He knew, or thought he knew, what a spirit meant, for that other self of his, which lived in dreams, was apparently independent of the body. Might not his disasters be due to the action of a disembodied or unembodied spirit, who for some reason or other took pleasure in annoying him? This suspicion was confirmed by the more startling phenomena of nature, such as thunder and lightning, deluge and drought, earthquakes and eclipses; and at last he became convinced that he had to contend with a whole host of spiteful spirits, who were bent on nothing short of his destruction. Then a happy thought occurred to him. Possibly his ghostly enemies were, like himself, susceptible to bribes. If so, presents of barley

**Relegere* is the opposite of *negligere*, formerly written *neglegere*, to neglect.

or wine might induce them to leave him alone. Possibly to them, as to himself, the sight of blood was grateful; such an offering might prevail upon them actually to befriend him. Some of his fellow-savages undertook to investigate these matters. They became priests and theologians, studied the idiosyncrasies of the various deities, and explained minutely what men must do to be saved. Saved, that is to say, from pain. It was the only salvation they wanted, the only salvation of which they could conceive. At first they troubled themselves solely about the present life. By-and-by sacrifices came to be offered with a view to divine favors after death. But, whether the offerings had reference to this world or that which is to come, they were always made in the way of bargain. For a certain amount of pleasure men bartered a certain amount of pain. From the beginning to the end of the transaction there was no question of morality. Neither priest nor layman inquired into the character of the gods. The devotees never asked if the sacrifices were legitimate. It was sufficient to believe that they would pay. A man's religion was but one of many "irons in the fire," which differed from the others only in being somewhat more expensive. For his own salvation he would offer up anything and everything that god or devil might demand. He did not shrink even from human sacrifice. If necessary, he could bring himself, like Jephthah, to present his only child "a burnt offering to the Lord." But whatever the nature of the gift, it had one invariable meaning. In all ages and countries men have sacrificed to the gods for gain.

In most ages and countries, however, there have arisen prophets—and my companion on the Tors was one of their disciples—prophets like Isaiah, Confucius, Zoroaster, Gautama, Christ, Mohammed, who opposed the popular religion, protested against the teaching of the priests, maintained the worthlessness of ceremonialism, and declared that personal conduct should be the supreme object of human attention. These reformers were at first thought mad, then they were said to be blasphemers, by-and-by they obtained a few followers, and finally the names of some of them became associated with new religions, of which they are therefore said to have been the Founders. In many cases, however, this term is a misnomer. The religions now called after them are not theirs, while the religion which they sought to establish can scarcely be said to have been founded at all. For soon after the reformer had passed away, the priests again reasserted themselves, the old routine of formalism was revived, the so-called new religion became a curious medley of inconsistencies, and the master's teaching was completely neutralised by the incorporation of doctrines and practices which he himself had condemned.

The teaching of the prophets has always been fundamentally the same. We find Isaiah, for instance, speaking as follows: "To what purpose is the multitude of your sacrifices unto me? saith the Lord. I delight not in the blood of bullocks or of he-goats. Bring no more vain oblations; incense is an abomination unto me; your new moons and sabbaths I cannot away with. . . .Cease to do evil; learn to do well. Seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."* Zoroaster denounced the magic and spells of the Devas, and preached the doctrine that the one thing needful was to do right. "The good and the base," he said, "rule over you. Between these two ye must make your choice. Be good then, and not base. All good thoughts, words and works lead to Paradise. All evil thoughts, words and works to hell." —Confucius was so anxious to fix men's attention on their present duty, that he would enter into no metaphysical speculations regarding the problem of immortality. When questioned about it he replied, "I do not as yet know what life is; how can I understand death?" The whole duty of man, he said, might be summed up in the word Reciprocity; we must refrain from injuring others, as we would that they should refrain from injuring us.—Gautama taught that every man has to work out his salvation for himself without the mediation of a priest. On one occasion when he met a sacrificial procession, he explained to his followers that it was idle to shed the blood of bulls and goats, that all they needed was a change of heart. So too he insisted on the uselessness of fasts and penances and other forms of ritual. "Neither going naked, nor shaving the head, nor wearing matted hair, nor dirt, nor a rough garment, nor reading the Vedas, will cleanse a man. . . .Anger, drunkenness, envy, disparaging others, these constitute uncleanness, and not the eating of flesh." He summed up his teaching in the celebrated verse:—

> "To cease from sin,
> To get virtue,
> To cleanse the heart,
> This is the religion of the Buddhas.

And in the farewell address which he delivered to his disciples he called his religion by the name of Purity. "Learn," he exhorted them, "and spread abroad the law thought out and revealed by me, that this Purity of mine may last long and be perpetuated for the good and happiness of multitudes."—To the same effect spoke Christ. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father. . . . Woe unto you, Scribes, Pharisees, hypocrites, who make clean the outside of the cup and the platter but within are full of extortion and excess, who devour widows' houses and for a pretence make long prayers. Ye shall receive the greater damnation."—Mohammed, again, taught the self-same doctrine of justification by works.

"It is not the flesh and blood ye sacrifice, it is your piety, which is acceptable to God. . . .Woe to them that make a show of piety and refuse to help the needy. . . . It is not righteousness that ye turn your faces in prayer towards the east or towards the west; but righteousness is of those who perform the covenants which they have covenanted."

Such was the uniform teaching of the prophets. And if they could come back today, they would be as much opposed to the religions which now bear their names as they were to the old superstitions which they are supposed, but erroneously supposed, to have destroyed. Look at Buddhism, for example. There has been, I admit, in what is called Southern Buddhism but little departure outwardly from the original teaching of the master. But though the letter remains, the spirit is for the most part gone. Mr. Perrin says:*—

> "The monks of Siam do not as a rule endeavor to make their sermons interesting. They are satisfied to intone a number of verses in the dead language Pali, and to add an almost incomprehensible commentary in Siamese. Nor do their hearers care. Crouching on the ground in a reverential posture, they make merit by appearing to listen, and they do not believe that that merit would be one whit greater if they understood the language of the preacher."

And in the Northern Buddhism of Thibet we find a system which is, even outwardly, the very antithesis of Gautama's. There are tonsured priests, abbots, bishops, cardinals, popes, rosaries, images, holy water, vestments, processions, feasts, confessional, purgatory, the worship of saints and angels and the double Virgin, mysterious rites in which the laity are spectators only, even sacraments in which a portion of the Deity is occasionally swallowed by the celebrant.* As for modern Mohammedanism—

> "A volume might be written on its corruption. The present professors of Islam have dimmed the glory of their master. . . . . Practice has given way to the mockery of profession; ceremonialism has taken the place of work. Earnestness is absent, enthusiasm has died out. The notion has fixed itself in the minds of the generality of Moslems that the right of private judgment ceased with the early legists; so they adopt unconditionally the interpretations of men who lived in the eighth century, and who could therefore have had no conception of the necessities of the nineteenth. Mohammedans in the present day are governed in their lives and conduct less by the precepts of Mohammed than by the theories of the commentators—theories which are often utterly at variance with the Prophet's spirit. In practice, the Koran is set aside in favor of the glosses and traditions of the schoolmen of Islam."†

But perhaps the most remarkable instance of corruption is that which has occurred in the case of Christianity. Nineteen centuries of theological controversy have obscured, almost obliterated the real Christ. Jesus invented no formulæ, made no definitions, laid down no dogmas. And yet it is with formulæ, definitions, dogmas that his followers have been almost entirely concerned. Homoousianists and Homoiousianists, Arians and Athanasians, Docetae and Aphthartodocetae, Ebionites, Monarchians, Patripassians, Theopaschites, Manicheans, Nestorians, Monophysites, Agnoetae and Aktistetae, Ktistolatrae and Phthartolatrae, Monothelites and Dyothelites, Nominalists and Realists, Transubstantiationists and Consubstantiationists, and a host of others, orthodox, heterodox and doubtful, have been engaged all through the centuries in discussing Christ's nature and essence, while they have at the same time completely hidden from our view the beauty of his character, the charm of his life, the significance of his teaching. They have buried Him in a tomb of theology!

The religions of the world, then, ultimately resolve themselves into two kinds. The priests as a rule, and the great majority of mankind, have embraced the one; the prophets and a very small minority, the other. The one is interested, the other disinterested. The one consists in devotion to pleasure, the other in devotion to character. The one is the art of getting good things, the other the art of becoming good. The one has an ideal of advantage, the other an ideal of righteousness. The one ignores morality or relegates it to a secondary place, the other makes morality supreme. The one is concerned with ceremonies, the other with conduct. The one is a life, the other is a creed.

And you must not think that the latter religion is an evolution from the former. So far as they have evolved at all, they have evolved independently and antagonistically. It is important that you should distinguish evolution from progress. All evolution is progress, but all progress is not evolution.

* Cf. 1 Samuel xv. 22; Psalm li. 16, 17; Jeremiah vii. 22, 23; Amos v. 21, 22; Micah vi. 7.

* "Religion of Philosophy," p. 439.

* Rhys-Davids' "Hibbert Lecture," p. 193.

† "Life and Teachings of Mohammed," by Seyd Ameer Ali, pp. 262, 281-288.

Evolution means the coming of something higher and better out of something lower and inferior; and this of course is progress. But you may have other kinds of progress. You may have progress where what is superior does not come into existence by means of what is inferior, but in spite of it; where the inferior, instead of being a stage in the development of the superior, is an obstacle which must be overcome before the superior can arise. In the realm of mind progress often results from trying back, from discovering that we were altogether on the wrong path. A change has taken place in men's notion of religion similar to that which occurred in astronomy. The Copernican system was no evolution from the Ptolemaic. The latter system, based on the idea that the sun revolved round the earth, was radically wrong, and could never evolve into anything right. It was necessary that it should be denied, disproved, cast aside. Similarly the love of goodness could never have come out of the fear of evil; nor could unselfish, self-surrendering devotion have been evolved from the self seeking worship of the older religions.

As a matter of fact the religions of greed have scarcely evolved at all. They still exist around us, in essence the same as ever, though some of their accidents, some of their external manifestations, have changed. Look by way of illustration, at Mrs. Quickly's account of the death of Falstaff. "He cried out," she says, "God, God, God, three or four times, and I, to comfort him, bid him he should not think of God. I hoped there was no need to trouble himself yet with any such thoughts." For many people even now God means merely this—a Being who, if they don't take care, will send them to hell. Upon the whole, the most remarkable feature in the evolution of the older religions is the ever-increasing respect paid to conventionality, to fashion, to Mrs. Grundy. These three deities probably never had so many devotees as they have today. And what else could you have expected? Can a clean thing come out of an unclean? Evolution can do a great deal, but there is one thing it cannot do—it cannot bring a thing out of its contradictory; it cannot develop something intrinsically and altogether good out of something which is essentially and wholly bad. From religions, the very sacraments of which were selfish, it is absolutely inconceivable that the religion of unselfishness could have been evolved.

But just as we find the false religions existing on into the present, so we can discover therein beginnings of the true religion all through the by-gone history of the race. Something like it may occasionally be found even in savage tribes. An old Samoyede woman, being asked by Castren whether she ever said her prayers, replied, "Every morning I step out of my tent and bow before the sun, and say, 'When thou risest, I too rise from my bed.' And every evening I say, 'When thou sinkest down, I too sink down to rest.'" That was an unselfish act of homage. She did not seem to expect anything for her pains. She was content simply to give. And in all the sacred literature of the world we find occasional traces, at least, of a pure and disinterested devotion to goodness. Such a devotion may frequently have existed in the hearts of individuals, when the majority of their contemporaries were steeped to the core in selfishness. And from the earliest times, as we have seen, there have arisen inspired teachers, who have won for themselves eternal fame by their daring opposition to the irreligious religions of their day.

According then to the greatest prophets, according to the best instincts of the race, goodness—devotion to goodness—is the essence of religion. And if any one objects that this would reduce religion to the level of mere morality, I reply, there is no such thing as mere morality. Of course, if you mean by morality just keeping clear of the jail, the divorce court and the gallows, the expression would not be altogether illegitimate. You may well call that "mere morality," if you are going to call it morality at all. But it is not morality. Morality is all-round good conduct, conduct inspired by kindliness and love. Confucius, Gautama, Hillel and Christ laid down the golden rule as an epitome of the moral law. Doing to others as we would that they should do to us, loving others as we love ourselves—that is morality, that and nothing less. And morality in this sense *is* religion, is at all events the beginning of religion. It is implicit religion. I admit that the explicit recognition of an infinite Father is most desirable and most important. But remember, "that is not first which is spiritual, but that which is natural, and afterward that which is spiritual." We cannot begin by loving the Infinite; we must begin by loving the finite. "If a man loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" And even at the end, even when we have come consciously to love God, there is but one thing we can do for Him, and that is to go back with renewed zeal to the service of man. Do you imagine that the Deity is pleased, "glorified," by your hymns and your prayers and your communions, except so far as they help to make your conduct good? Glorified! Why, if your conduct is at variance with them, you have insulted the Almighty to His face. The welfare of humanity is the glory of the Deity. The service of man is the service of God—the only possible service.

This has been finely and finally expressed in Leigh Hunt's celebrated poem. And when that poem comes to be believed, as much as it is now admired, the era of a universal religion will have dawned.

Abou Ben Ahdem (may his tribe increase)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold;
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerly still, and said, "I pray thee then
Write me as one that loves his fellow-men."
The angel wrote and vanished, the next night
He came again with a great wakening light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest.

The Liberal Congress Address of W. L. Sheldon

LECTURER OF THE ETHICAL SOCIETY OF ST. LOUIS.

The time has come when we must have a deeper and more definite meaning to the ideas of equaltiy and brotherhood. Our political institutions are all in a jumble, on account of the confusion in reference to one of these ideas; and our religious institutions are all in a jumble on account of the confusion in reference to the other. They have sunk almost to the level of slang, both for the pulpit and the platform. We use them without knowing what they mean, without thinking what they mean, without seeming to care as to what they mean; we play with them because they sound well and give a pleased expression on the features of our listeners. Human nature adores phrases; they take the place of thoughts.

Somehow, I wish we could re-coin the whole phraseology of politics and religion. It would be well if we could let much of this slang sink a thousand fathoms deep into the sea. Those who use these phrases oftentimes have them least at heart. They toss them about like balls in a game, or hold them up to view as they would the exquisite colors of the sunset. But to feel them, to live them,—that is quite another matter.

It is the *thing* equality that I am concerned with, and not the name or the doctrine; it is the *thing* brotherhood that my heart yearns for, and not the form, or the pretty-sounding phrase. When there is the least of real brotherhood, is just the time when we are the most liable to be talking about it. Would it not be much better if we could get together and act like brothers, rather than simply be analyzing the nature of brotherhood. Let the name religion go, if need be; strike out equality and fraternity from your vocabulary, if you will. The sooner we have a burning, realizing sense of what they *stand for*, the quicker we shall begin to see a genuine advance in humanity. I am tired of phrases, tired of pretty-sounding words, picturesque sentiments, sweet harmonies of tone—tired, in fact, of anything and everything which nowadays is serving as a makebelieve, or substitute, for the real thing we ought to have.

I do not propose to talk about equality, because that would be a theme for a conference of liberal political societies; it is of the something called brotherhood that I am here to speak, because this much misunderstood fact is the basis of religion; and we are here to speak in a conference of liberal religious societies.

The tendency for getting together in fraternal conference over anything and everything, is in the air; it is the popular step of the day; personally I believe in it. But I do not believe in getting together without some definite purpose. We are not here with the intention of doing away with religious distinctions. If that were the case, I, for one, should not be present on this occasion. I believe in these distinctions; they are natural, fundamental, and will exist everlastingly. I have no sympathy with the disposition of the day for men to "whittle away" their sentiments, or deepest convictions, to analyze them, refine them, cut them down, reduce them to infinitesimal dimensions, just for the sake of being able to agree with others. When you have nothing left, you cannot have a brotherhood on the basis of zero. You cannot build up a religion out of religious ciphers. It is a positive, definite, aggressive, constructive attitude which is characteristic of every true religious movement, and it must be of this movement if it is going to stay.

Why should I have any peculiar sympathy, or fraternal yearning, toward another man because he happens to disbelieve the same thing that I disbelieve; there may be no point of union in that sort of attitude. It all depends on what made him disbelieve. Men can believe in their hearts what they try to doubt with their minds. Unbelief can never draw men together; it can have no value, save as a mere transitional step. It never accomplished anything. Its attitude is one of calm, contemptuous superiority

toward the rest of mankind for their consummate stupidity. If there had to be a choice, I would prefer to take my brothers out of a den of dim superstition, unless there could be some other alternative.

I say, for one, that I believe in religious distinctions. For ages to come there will be Roman Catholics, Presbyterians, Methodists and Unitarians, just as to the end of time there will always be the Epicurian and the Stoic. The names themselves may pass away; as to that we cannot prophesy; possibly it is better that the phrases themselves should sink into oblivion. But the distinctions do not belong exclusively to the names of the phrases; they start in human nature itself. A man will be a Roman Carholic by instinct; just as another will be, by instinct, a Methodist, Unitarian or Presbyterian, provided he has any religious instinct at all. A good many persons of course will walk under the *name* who are utterly destitute of all religious instinct; and they are the men and women who blast the good name of the most sacred facts and institutions of history.

Humanity does not come to its religion by a process of logic, but through its experience. We *grow* into our religion, but we do not think ourselves into it. You have the experience first and the thought comes afterward. If the thought comes first, it may give you a religion which will be worn away ere long on the grindstone of experience itself. We talk of children having religion; yet it is a mistake. Children have vague sentiments, beautiful fancies, exquisite dreams; but they have not known what it is to suffer; and until you have really suffered you can never know what it is to experience the religious sentiment.

Yes, cling with all your might and main to your religious distinctions, your personal preferences, to your heart yearnings, if they spring out of the deepermost and more fundamental elements of your nature; no matter whether other people smile at them; never mind if others look upon you in an attitude of calm, intellectual superiority. There is something higher, grander, nobler, than intellect. The very brute can think and has mind; but the religious instinct belongs supremely to humanity—though some persons do not have it, because, to use Amiel's phrase, they are just "candidates for humanity" and nothing more.

For one, I am not here with any idea of relinquishing my own personal religious faith. Yours may be that of the Roman Catholic, the Presbyterian or the Unitarian; mine is all concentrated in the one idea of duty; that to me is my God, my Christ, my Bible, my everything; it is the basis of my religion; it gives me the key, or the clue, to my universe. The whole superstructure of my thinking, my feeling and my aspiration, is based on the idea of duty; it, *to me*, is the one supreme fact of existence. You notice I emphasize the words "to me." It is not asserted that you shall take this standpoint; that you shall relinquish your supreme faith and take mine in its stead; I do not assume that in ages to come all mankind will come over to my standpoint; all I can say is, that this faith satisfies me personally; it gives me the motive to live, the aspiration for a higher life, the ambition to work for others.

I am here as tenacious a believer in my faith as you may be in your faith, whether as Presbyterian, Unitarian or Roman Catholic.

Possibly this sounds like bigotry and not brotherhood, superstition and not rationalism, old-fashioned orthodoxy and not scientific liberalism. Well, what if it is, why should one care? As a matter of fact, it is just because I have this tenacious, settled, abiding religious faith of mine, that I am here, to reach out in yearning desire toward the brotherly hand of either the Presbyterian, the Unitarian, the Jew or the Roman Catholic. I want his brotherhood, even if he does not want mine; I long to draw near to him, even if he does not care to draw near to me. It is this supreme right for each individual to his own religious attitude that I regard as the true basis of liberalism. Just so soon as we recognize this privilege, just so soon as we are not eager and anxious to swing all mankind along our peculiar lines—just so soon we shall be ready to approach one another in a fraternal, religious spirit. We want to draw near to the man of religious nature, whatever his race, wherever his clime, whatever his nationality. If we recognize in him a yearning for a higher life, an instinctive reverence for that which is essentially superior, then we want to come closer to him. His God may not be my God, his Bible may not be my Bible, his prayer may not be my prayer. His God will be his intellectual symbol for the all-pervading Power in the universe, or for the fact most central in the universe. I may see the universe in a different light and so have a different God. What of that, provided we are faithfully *trying* to act as the real God?

I am not here, therefore, to relinquish my ethical faith, any more than you may be here to relinquish your religious faith as Catholic, Jew, or Presbyterian. But what I am here for is something quite different. Your intellectual symbol may be of one kind, mine may be of another; I may put one fact as supreme, over-topping all other facts. You may place some other fact in that exalted position. What is supreme to a man, that is his religion; and I am not prepared to ask any other man to alter the instincts by which he has chosen some one star to be, as it were, the crowning height of all his aspirations. But the very circumstance that you place one fact as supreme and I place another, should not interfere with our drawing together. The fundamental problem of a liberal movement is to find on what basis we can come together in a fraternal, religious spirit, in spite of, and not in antagonism to, these religious distinctions.

The experience of mankind is one, though the interpretations of that experience are many.

Religion may have an endless variety of doctrines, a multitude of gods, an endless array of institutions, but, in spite of this multiplicity, it has grown out of one solemn fact, or experience, of humanity; it springs out of our suffering and our sorrow, out of our sin and our shame. It is the sin-stricken, sorrow-laden humanity which yearns unceasingly after a clue for its own redemption. Joy does not draw men together; more often it holds them apart. But it is in the anguish of our sin-stricken, sorrow-laden souls that we reach out almost helplessly for the hand of our fellows, reach out for anything whatever that may lift us away from this awful burden bearing us down. It is because men have suffered and agonized that they are drawn together, that they are fond of brotherhoods, that they have developed religions. You tell me there is nothing in common to the Roman Catholic, Presbyterian, Unitarian and the Jew, the agnostic and the theist, the Buddhist and the disciple of Confucius? I tell you, look into one another's faces; see one another's features; look at the care, the anxiety, the lines of suffering and pain written therein. Is there a human being living in this wide universe who does not carry those scars, who has not felt the torture of conscience, the anguish of sorrow, the blow of defeated aims?

A few days ago I sat beside the judge in one of the police courts here in Chicago. I watched the faces of the men and women for two long hours, as they came up one after another to meet their sentence. A more awful experience I have never had to face; it has stamped a memory on my mind, that is ineffaceable. Other cities are just the same, there is none good—no, not one. It was but one awful story—sin, shame, sorrow, misery, wretchedness; I saw it in their faces, heard it in their confessions, perceived it in the way they tried to hide their own guilt, recognized it, alas! even in those who had come to prosecute the victims. There was revenge on one face, sin and shame on the other. As I looked at those faces and heard their story, it seemed as if the whole, long history of all mankind came up before me for ages on ages. I could see the lapse of myriads of centuries and all the sin and anguish which the human race had suffered; it was written on the faces of those men and women before the judge.

And I ask myself, is there no basis of brotherhood, in spite of our differences, even along with our fundamental distinctions of belief? Is there not that mournful brotherhood of anguish, suffering, misery, sin and shame? It is that which draws Catholic, Presbyterian, Agnostic, Jew or Unitarian into a brotherhood; this awful burden of the evil we have done added to the colossal weight of the sins of our forefathers. It was to me as if a cry went up out of the darkness; as if all humanity at that moment were yearning, with one voice, for a redemption from all that evil.

It is there that I see the basis of our brotherhood. It is sorrow and pain which draw men together. Shall we not come together to compare our experiences one with another; shall we not reach out for the light that may have fallen on another man's pathway; shall we not be eager to reap the wisdom of others' experience in this awful struggle with sin, wretchedness and calamity? As one thinks of this long, long story, as one recalls all the unhappiness the human race has endured, he ceases to care, after all, to talk himself; an overwhelming desire comes over him to listen to others. I want to go from one end of the world to the other, asking men what they may have discovered; begging them to give me of their experience, to tell me of the light which has illuminated their pathway. This is the conference I yearn for and this the brotherhood. The preacher has to step down from the pulpit and the lecturer from the platform; in the face of this awful problem, we are all like children, one with another. If you come to me in a proud, superior way, and say that you know exactly the clue, you have the reason, you can explain the cause, you can tell me precisely what to do, you can show mankind the precise pathway,—then I turn away, you have no gospel for me. If you have known it so well, why have you not healed the woes of humanity, why have you not relieved mankind of wretchedness? If you have the key, why have you not unlocked the door? It is because we realize that no one has the key to the whole difficulty, that we want to get what little clue each man may have found.

What we need at the present day is brotherly conference: where we can get together and compare notes one with another, listen to one another's experiences, judge of one another's gleam of light, get down on our knees, as it were, in willingness to receive impressions from the other side.

This is my understanding of a true liberal conference. It calls for no relinquishment of belief, or faith, or aspiration; it alters no religious instincts, it annihilates no distinctions. But underneath all these distinctions, there is this one universal story—this great, great experience of sorrow, sin and suffering. We think in many ways; we each choose our own intellectual symbol. But we are all members of this sin-stricken, sorrow-laden humanity. Each one is seeking the redemption in his own way. But when, at last, as Catholic or Presbyterian, disciple of Confucius, Agnostic, Jew or Unitarian, we all come together, like little children, to learn of one another, then "the hour of redemption draweth nigh." I see it coming; when, or where, or how, we cannot prophesy. But in this new consciousness of one another's woes we recognize the dawn of a new basis of brotherhood. It may come in a century, it may wait ten thousand years. Time is a minor feature, in the story of religion and in the story of humanity. And yet, whether it be a decade, or a century, or ten thousand years, still I shall cling to my faith: "Redemption Draweth Nigh."

What Can the Isolated Liberal do to Advance the Cause of the Liberal Faith?

ADDRESS BY ALVIN JOINER, ESQ., OF POLO, ILL., AT THE LIBERAL CONGRESS.

I use the term isolated in the sense of being deprived of the fellowship which goes with an organization, for at the present time every community contains many unorganized liberals and Mr. B. F. Underwood gave us a good summary of the different varieties from this platform one year ago.

I live in a little city of two thousand inhabitants and we now have nine different religious societies. You will see at a glance that it would be almost criminal to try to burden the people with a tenth, and yet I have a great desire to do something for what I believe to be the grandest work of the age in my own community. How can this work be done to the best advantage? I have tried various methods with different degrees of success, but think my best work has been done along scientific lines, if you will allow me the use of that expression. A few years ago our people elected me president of our public library. At that time I think I was the only person in the city who was a regular subscriber to the *Popular Science Monthly* and the *Arena*. I soon succeeded in placing both in the library, along with the *Forum* and other progressive reviews. I have also been able to secure for our library nearly all of the published writings of Prof. John Fisk, Prof. N. S. Shaler, Dr. Holmes and Emerson, and some of James Freeman Clarke's, some of Lowell's, and others of like tenor too numerous to mention. I have not only secured the above named books, but never lose an opportunity of calling people's attention to them, and have many evidences that they are slowly but surely bearing fruit in the minds of the younger patrons of the library.

In addition to the above I have persuaded a number of people to read UNITY, *The Non-Sectarian* and *The New World*, and I trust that some of them at least will become permanent subscribers. You know that the modern idea in education is to commence with the kindergarten, go from there to the manual training school and so on to the university. Now in our liberal missionary work it seems to me that at this present time we need to place great emphasis upon the kindergarten, and trust time and other influences to develop the manual training and university part of the work. I do not think it possible to overestimate the value of the study of beginnings, and have great faith in geology and biology as means to that end. As you all know, the old creeds teach that sin and death entered the world because of man's disobedience, and every possible means have been employed to develop this supposed truth in the minds of the young. The tremendous force of heredity has helped to perpetuate the error. Now go to these people with this one question, and mark the effect upon them. "If your creed is true, how do you explain away the fact which geology has discovered (by means of fossil remains), that death was in the world millions of years before man arrived?" I have never found an instance in which this one question did not set them to thinking, and that is one of the great missions of the liberal movement, to teach people to do their own thinking.

After they have exercised their own thinking powers for even a short period, many of them will be prepared to read such books as Mr. Fisk's "Destiny of Man" and "Idea of God," Mr. Savage's "Irrepressible Conflict," Mr. Powell's "Our Heredity From God," or other writings of like character. One ounce of demonstrated scientific fact will offset a ton of theological speculation. This is a rough outline of what I mean by the study of beginnings. Do not let what I have written convey the impression that I would for a moment underestimate the value of great poetry, for to my mind the terms Deep Scientific Research and Great Poetry are almost interchangeable,—in other words they are both true,—but my aim has been to describe a condition of mind that has yet to grasp that great truth.

Should the question be asked, "What class of people will make the most successful missionaries?" it would seem to me that those who, like Dr. Thomas, Prof. Swing, Rev. M. J. Savage, Rev. E. P. Powell, Rev. H. O. Hoffman and others, have grown up in the orthodox church and grown out of it, would meet with the greatest success. Their early experience has given them a knowledge of the ideas and emotions which control the people whom we wish to reach. This knowledge cannot be obtained at any theological institution, be its methods of instruction ever so perfect. It has to be acquired on the great battlefield of life. Two things are indispensable to the successful missionary, be he minister or layman: first, he must have a sublime faith (which no amount of misrepresentation or abuse can shake) in the truth and importance of the cause he champions; secondly, he must have a thorough knowledge of the people among whom he proposes to work; a lack of either of these requirements means only partial success if not total failure. The work of the liberal movement in the past has of necessity been iconoclastic and it has had a tendency to create the impression in the minds of many persons that liberals of all kinds were the avowed enemies of religion. All signs now seem to point to the fact that our liberal movement is entering upon its constructive work, a work which I believe is destined to bless the world in a thousand different ways. The progressive liberal missionary, then, will advocate not only more advanced and rational methods in religion, but he will also work for better laws to govern us, better sanitary measures to conserve our health, better methods of education for our children, co-operation and arbitration between Capital and Labor, and better library facilities. Emerson never wrote a truer word than this: "When I find in a people narrow religion, I find also in them narrow reading."

This hastily written paper does scant justice to so important a subject, and my only excuse for reading it is the hope that I may have dropped some hint that will be a help to the thousands who at the present time are like myself deprived of the privilege of working in and with an organization. To all such I can say that work for our cause can be done by the isolated layman.

A Dream.

BY MARY KEYES.

I wandered in a wood where the shadows lay deep. Through the leafy dome above came the azure and the glint of sunbeams. The trunks of trees seemed like grand caryatids round which vines twined and climbed till they hung in festoons from the branches. Ferns and brakes bordered the path. Birds peopled every tree and bush and even the long grass. They sang their good mornings with an exultant thrill which made God very near. Through the trees, to the right, we could see a stream dimpling, rippling in the broad open. How joyously the sunbeams danced upon it!

There came one hot and breathless. He was young and very beautiful, and I cried "Stay!" But he passed on, heeding not the cooling shadow, the sunbeams, the lapping water, flower, bush, brake or song, only answering, "Not today, I shall return again."

While I waited for him to return there came another with shining face and clustered locks and tender eyes, walking like a God. He gathered the flowers, he carved his name upon the trunk of a mighty oak, of the clear water he drank, laved his hands therein; not a bird's note escaped him, not a sight but caught his eye. He made glad my heart with the gracious smile he cast upon me, saying, "Come with me!" But I made answer— "Nay! I wait for one who passed but yesterday." He was gone, but ere he left I heard him murmur, "For I shall pass this way but once."

Years seemed to pass and I found myself again in the wood. As I entered at one end there came from the other an old man. He looked for the flowers—the ground was covered with dead leaves, he looked above at the branches, but they were bare; for the bird notes he listened, but the songsters had gone with the coming of autumn, for the dimpling stream, but the long summer had drunk it dry. He seemed bewildered. He turned to me saying: "Once long ago I was here. Birds sang, water rippled yonder, the wood was dense with shade, flowers sprang everywhere, and a beautiful woman bade me stay. I promised to return. I have come to keep the promise; but where is she? Where is all I had hoped to find? Only age and death where beauty reigned!" I answered: "Gone with your summer days. They will ne'er return to you." He turned and left me. I saw him pass—the feeble step growing feebler, the white hair whiter, the body bent to the ground under the weight of all he had lost.

The Meaning of "The Fit."

We know that the form and character of a plant are modified through countless generations by the nature of its environment; on stony ground, for instance, the weakest vegetation dies out, but the more hardy

varieties remain and develop the characteristics that best fit them for the soil; the tender shoots of a tree that find no nourishment are gradually discarded, its more sturdy parts encroach on the province thus left vacant and ultimately a new species is the result. So it is with the character of man. The elements of his nature that meet with no response in the world around him wither and decay, the passions and affections that are ever being called into play are disproportionately developed, and usurp a commanding position that should never have been theirs. It is the fittest qualities that survive and grow, and by the fittest qualities science means those which are best adapted to the environment in which they are placed; and so long as our environment is one of competition, in which push, graspingness and greed secure every prize, in which self-sacrifice and gentleness and brotherhood are dwarfed and withered and crushed out, so long the qualities that are fostered and matured will be selfishness of soul, narrowness of mind and hardness of heart. Thus competitive industry does more than ruin the body and stunt the mind; it brutalizes and damns the soul.—ARTHUR BAKER in *Twentieth Century.*

As Others See Us.

The term "liberal religious" is not a very definite pointer. And whether the basis for a religious federation which it is presumed to imply is broad or narrow depends on how it is taken. At any rate, the meeting of what was called "the American Congress of Liberal Religious Societies," which ended last Friday its three days' session in the Sinai Temple, this city, had its points of interest.

The scholarly, earnest and eloquent Rabbi Hirsch welcomed to his temple the representatives of the many religious sorts and orders with a right Hebrew heartiness and a real Christianlike courtesy. Few ministers of any denomination are more familiar with Christian literature than is this Hebrew rabbi. If to his mind Moses was the greatest of the prophets, none other could compare with Jesus. The president of this Congress was Dr. H. W. Thomas, of the People's Church. Another member was Dr. Momerie, of London, who was one of the speakers at the late parliament of religions. In no respect a heavy-weight thinker, he indicated in his speech the other evening his own idea of the import of the term "liberal religious," declaring that "religion is a heritage from our savage ancestry," an affirmation it was, perhaps, hardly worth crossing the Atlantic to make.

The address by Professor George D. Herron, of Iowa College, on the American relation of property to law and the relation of both property and law to Christ's idea of law, contained some strikingly just thoughts acutely stated. Could this man, whose main motive appears to be excellent, cultivate religiously a somewhat finer sense of veracity and curb his passion for extravagant and often wildly sweeping assertion, it would be immensely to his advantage, as also to the advantage of his real helpfulness to others.

There are few reforms more sorely needed, whether in religious, sociological, political or financial matters, than some quite radical reform in men's habits of thinking. It is appalling the mischiefs that overtake individuals and whole communities springing from vicious mental habits, such as are apt to keep truths and half truths and untruths all in hopeless confusion.

Any congress, convention, summer school or what not that shall help people generally, and especially those who essay to be leaders of the people, to see clearly and think sanely and reason wholesomely, will be a convention—whenever it comes along—that will deserve to get the utmost possible free advertising.—*Chicago Times-Herald.*

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Tues.—Men exist for the sake of one another. Teach them, then, or bear with them.

Wed.—Nothing will happen contrary to the reason of the universal nature.

Thurs.—Think not so much of what thou hast not, as of what thou hast.

Fri.—Strive to continue to be such as philosophy wished to make thee.

Sat.—The intelligence of the universe is social.

—*Marcus Aurelius.*

Not Yet.

My boy Bert, with dancing eyes,
Flushed and eager went from play,
Half a dozen times a day,
Straight to where a red book lies
On the lowest library-shelf,
Found the page, all by himself,
Where a lion is portrayed
Springing toward a shrieking maid.
Long he looked at this attraction;
Then remarked, with satisfaction,
Flinging back his curls of jet:
"The lion hasn't got her yet."

That was years and years ago;
Still the trembling little maid
In the red book is portrayed
Facing her terrific foe;
And my boy, with dancing eyes,
Views them now without surprise.
When my heart is full of fear,
Fancying there is trouble near,
And I dread what is to be,
Then he breaks out laughingly:
"Auntie, don't you fuss and fret;
The lion hasn't got her yet!"

—*Wide Awake.*

Rev. E. P. Powell at Home.

I wish I could describe his home; but it would require an artist to do it justice. He has nine acres, covered with flowers, shrubs, orchards and ornamental trees. His house, a large two and a half story red, stands upon a plateau, about half way up the hill, or mountain, overlooking a most magnificent tract of country—a valley some five to eight miles wide in front, and extending either way ten to fifteen miles, dotted with farm houses, orchards, groups of trees, streams, etc., a very commanding view. He is eight miles from Utica and seems perfectly happy in his lovely home.

The large sitting room in the center of the house has a glass front, totally unlike anything I have ever seen, and affording one of the grandest prospects to be seen anywhere.

He usually has five or six tons of grapes. This year he thinks he won't have over a bushel or two. He has a great quantity of pears, and other fruits. He is a very busy man—writes for some half-dozen leading magazines. Over twenty magazines come to him every month, and between three and four thousand books line the shelves of his library, a large room upstairs where he does his literary work. Some of his books have been translated into German, and others have passed through four editions. This speaks well for their popularity. I think he must have quite a large income from his literary work.

His wife seems admirably adapted to him. She is intelligent, dignified and domestic—a most excellent housekeeper.

He has three sons and one daughter. The oldest is 18, and a genius. The youngest is a daughter, and quite wide awake. None of his children have ever attended school.

He has a tutor who has been with him eight years, an assistant professor in the college; but the children are being educated after Mr. Powell's own ideas. For instance, the first study is geology and entomology—a knowledge of what is under their feet and about them; plants, trees, and insect life, and this not in books, but in the fields, orchards, woods, gardens, etc. This is communicated by oral teaching and practical examination. Literary reading comes later, and then he pursues the studies with the aid of books. Instead of teaching or having his children taught languages, he commences with the formation of language—goes back to the origin, the beginning. I don't remember how far back this way, but he finally comes down to Moses, then to David, then to Jesus, takes in the Vedas, Buddha, etc. When thoroughly grounded in the history and growth of language, he does not set them to the study of Greek, for instance, till they have read Homer in a half-dozen different translations, and have discussed them all more or less. Then they take up the study and learn the language comparatively easy.

I wish I could put his talk on paper, but it would require a volume, and I will not attempt it. One thing is certain, Mr. Powell is, in many respects, a brilliant man. He is sought after by the best minds in the country. His associates are among the most distinguished men of the age. His correspondence with them is immense. His tutor is a stenographer and typewriter, and reduces his articles to type. Then Mr. P. goes over and corrects them. The amount of work he does is enormous.

I have never been more royally entertained. He has the rare faculty of making one feel perfectly at home, and I shall always remember my visit with the greatest pleasure.—*From the Times and Expositor, Adrian, Mich.*

A CURIOUS account of the injury sustained by a vessel from the thrust of a swordfish has recently been reported by the captain of the Norwegian bark "Lorenzo." The sword, or projecting bone, of the fish passed through the metal sheeting of the hull, through six inches of planking, and three inches of inside ceiling. The sword was found firmly wedged into the hole it had made, and when extracted with some difficulty, it was found to be twenty inches in length and of an oval shape. The larger end measured five inches in diameter, and the sharp point two and one-half inches in circumference. The water made a passage for itself at the side of the sword, and it was found necessary to work the pumps at intervals of six hours to keep the vessel afloat. —*Scientific American.*

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For the Second Year.

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*Rev. M. Eisenberg, Peoria, Ill	2
*Freeport Liberal Society, Freeport, Ill	10
*First Universalist Society (Rev. A. N. Alcott), Elgin, Ill	10
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All those marked with asterisk (*) have *paid* their subscriptions.

Freeport, Ill.

Sunday evening, June 23d, we closed our liberal meetings in Freeport, till September. That we had a hall full of people on a warm evening speaks something for the interest of the people in the Congress work. Messrs. Wagner and Prof. Tamm volunteered some very fine instrumental music for this closing service. The subject of discourse was, "Are There Any Secure Logical Steps up to a Deity of Intelligence and Goodness?"

Now that the first six months of work here are over, and the situation is one full of promise, the secretary cannot but feel that what the liberal people have done here, they are equally ready to do in any similar place. And how many like places there are? If the Congress had fifty men to send to towns like Freeport, in six months from the time of beginning their work they might reasonably expect a self-sustaining society in each one, provided the work were done on the principles of the Congress. Men and women find no difficulty in working together when the matter of names and sects is left out and the appeal is made to them simply as human beings and as children of God, and the common elements of universal religion are taught as we find them in the Bible. It is denominationalism, names and theological doctrines that hinder union. Say what we will, and resist the change as frantically as we may, the day is rapidly coming when our common humanity will be our sufficient creed. It is a sense of the power of this thought that is arousing the pposition, and the fear of many who antagonize at present this broader, and better idea. *Isms* and *names* are going to take a back seat in the near future, and what will best rally and help all men will occupy the front pews. Ecclesiastical self-interest and selfishness and lust of domination are going to give place to the wants of men. They are certainly in danger of displacement. Fear of this is no doubt well grounded.

A. N. ALCOTT.

Asheville, N. C.

The friends in Asheville have raised six hundred and fifty dollars toward a lot for a building which will accommodate a free library, a free kindergarten and a free church. Such a building would enable them to minister to the residents and visitors of Asheville all the year round and nearly every day in the year. They have in their society a builder who will give his services, a dealer in lumber who will furnish building material at cost, another dealer in sash, doors, plaster and building material generally, who will do the same. Probably at no time in the future could a building be erected at so moderate a cost as now. This building is needed to place our society here on a basis of permanent and varied usefulness. Two thousand dollars would do this. Among the many Unitarian lovers of Asheville are there not enough to raise this sum before summer? What a worthy memorial of some life which

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Rev. F. W. N. Hugenholtz, the learned and eloquent minister of the Holland Unitarian Society here, was recently honored by a call to a large congregation at Schiedam, in his native land of Holland. He declined the call because he felt that America was the place for him to stay. The result of that refusal has been a wholesome increase to all the activities of his congregation, which is now very flourishing in every respect, annually paying off a large part of the debt, so that they will be free from it in a few years. The regular Sunday services which are largely attended, and the Sunday School, Unity Club, Study Club for Sociology, Young People's Society for discussion of various, mainly religious topics, Woman's Club and the numerous week-day classes for systematic religious instruction, under the exclusive leadership of the pastor, are all thriving.

Hillsdale, Wis.

Rev. F. W. N. Hugenholtz, Jr., who has filled the pulpit here so admirably for the last two years, has received and accepted a call to a large congregation in Schiedam, Holland. He will be greatly missed by the church here, as well as by the school in which he taught; but he will have a far larger opportunity to do good.

Humboldt, Iowa.

Rev. Charles Graves has been invited to become the pastor of the church at this place for the next year and his letter of acceptance was read from the desk last Sunday. He will commence his service with us September first.

Petersburg, N. Dak.

A Free Church was organized here on May 18, by Rev. John L. Ericksen of Crookston, Minn. It started with sixteen members and has already increased to twenty-seven, all good, solid farmers.

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BY REV. N. C. EARL.

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Correspondence

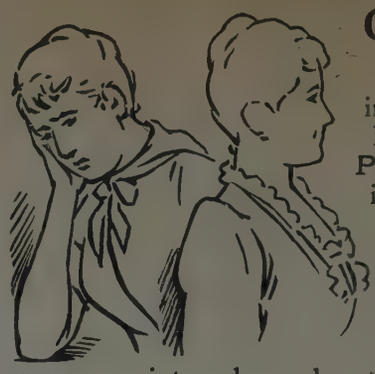
We gladly publish the following letter. We expected it when we wrote our note. Mr. Johonnot has proven his interest in *a* Congress, but not in *the* Congress in question. For this Congress is not dependent upon THE NEW UNITY for its "interpretation." The two theories Mr. Johonnot speaks of were considered, and the one chosen above the other a year ago when the articles of incorporation were adopted. They say distinctly it purposes to "foster and encourage the organization of *non-sectarian churches*," and that it is an organization of "*societies*," and not of "*denominations*." If Mr. Johonnot believes in another organization it is quite right for him to urge it. But it is hardly fair to charge THE NEW UNITY with a "theory" which has become a part of the constitution of the Liberal Congress. He has helped generously because he has been swayed, we trust, by a larger spirit than his logic tolerates, and perhaps he has stayed with the Congress to criticise it. Many feel with a prominent member of the Board, "that this turmoil about what *not to do* is tiresome. I should rather be one man free, or one of a few churches free and united for a common purpose, than to be in a large body half-hearted and divided, the larger part holding back the more earnest few."

EDITORS THE NEW UNITY:

In THE NEW UNITY of June 20 an editorial paragraph regarding my report of the late Congress in the *Christian Register* speaks of it as coming from "one who does not believe in it," *i. e.* in the Congress.

As it is not pleasant for one who has believed in and worked for the Congress from the beginning to be thus understood, and also as it puts the report in a wrong light, will you kindly give space in your columns for the following brief statement.

From the first there have been two theories about the nature and work of the Congress, each having its advocates. According to the first theory, represented by THE NEW UNITY, the Congress should undertake to organize non-sectarian churches. According to the other theory, represented by very many liberals of various names, the Congress should be a Congress in fact as well as in name, restricting itself to the promotion of fraternity among liberal societies and denominations. The present writer has believed in the latter policy for the Congress. Holding this to be the wisest policy for the Congress to pursue, he has supposed he had a right to work for the establishment of this policy. He is accused now of not believing in the Congress. Having believed in the Congress enough to raise a liberal collection in his church for it, enough to subscribe for its work himself, enough to have lectured without pay three times during the past



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winter under its auspices, he would in justice to himself ask the editor of THE NEW UNITY to write him down not as one who does not believe in the Congress, but simply as one who does not believe in the editor's policy for the Congress.

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STORY OF THE LIFE OF JESUS. For the Young. Told from an Ethical Standpoint. By W. L. Sheldon. Philadelphia: S. Burns Weston. pp. 148.

"Told from an ethical standpoint" means an exposition neutral as regards theology and rich with all that ever incited to a theological interpretation. The book is an admirable one, simple, animated, interesting, and conceived throughout with a strong and beautiful moral feeling, which is not superadded by rhetoric, but fused with the scene and the thought. The reviewer knows of no book better adapted for the use of Sunday Schools. The dogmatic form comes short, but the religious content is richly provided.

Grateful as we are for Mr. Sheldon's sympathetic art of pedagogy, we are not sure that it was wise to make use of the Fourth Gospel. The speeches selected are indeed ethically valuable, but they give a tone and coloring to the whole which does not belong to the probable history. Even a little child should be given the real Jesus. It may be ethically true that the Kingdom of Heaven "is a condition of the heart," and such an interpretation is in harmony with the Fourth Gospel. But the phrase alone, and not the thought, can be supported by the other three. Mr. Sheldon, it is true, clings to a view of the messianic elements which is not yet dislodged from general acceptance, and he is consistent with himself. Will he not, however, reconsider this important matter in the "possibility of another revision"?

F. A. C.

THE HISTORICAL POSITION OF THE EPISCOPAL CHURCH. By Rev. Francis J. Hall, M. A. Milwaukee, Wis.: The Young Churchman Co. Paper, 20 cents, pp. 71.

This paper was read to the Church History Club of the University of Chicago, and exhibits the Episcopal Church as Catholicism without the Pope. We may freely concede that such a construction is possible, more is the pity! The constitution of the church was not sufficiently reformed to preserve the spirit and the work of the reformers. Only two things need be pointed out in criticism of the essay. It is based on a false definition of religion. In true Catholic fashion religion is made legalism, "a bond or covenant between God and man", "The religion of Christ is the religion of Abraham and of Moses". The meaning of this becomes clear when we learn that the human part in the contract for salvation is acceptance of the creed taught by bishops. For the Pauline and early Protestant meaning of faith, the author has no comprehension or sympathy.

The second point to notice is that the author himself cannot rhyme his Catholicism with the New Testament, and ignores every fact in the primitive church which conflicts with his dogmatic Catholic theory of the Episcopate. This, however, is no difficulty, for the Episcopal Church "antedates the New Testament" and the belief in the supernatural and plenary inspiration of the Bible depends on the success with which the Bible can be used to support Catholicism. The method of interpretation is allegorical (see pages 25, 26). Here is the whole irrational basis, an assumption completely shattered by

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THE HERESY OF CAIN. New York: Thos. Whittaker. 290 pp.; $1.00.

"The Heresy of Cain" is the title of a volume of twenty-one sermons by Dr. Hodges of the Cambridge Episcopal Theological School. One wonders what suggested the title, as there can hardly have been any sectarian "mine and not thine" in the religion of the primitive folk in the Garden. But the wonder is dispelled when we learn, by inference, that Cain was guilty of the heresy of injustice and crulty toward his brother. For the preacher, in these sermons, the greater heresy lies not in the dissent from doctrines, but in the implied Christian assent to many of the wrongs and evil that our brother man is suffering. In such sermons as the "New Philanthropy," "Business and Religion," "The Gospel and the Poor," we have an approach to Mr. Gannett's demand of the preacher that he be "brevet-prophet and brevet-economist in one." The entire volume is characterized by a clear, crisp style; strong with a true religious purpose and deep and Catholic in sympathy. L. H. B.

AS OTHERS SAW HIM. A Retrospect, A.D. 54. Houghton, Mifflin & Co., Boston, 1895; pp. 217.

This anonymous production will be read with deep interest. It narrates the appearances of Jesus in Jerusalem, his conflicts and catastrophe, as seen by an Alexandrian scribe who consented to his death. Unlike most attempts to reproduce the historical scene, it is done with the utmost restraint and probable fidelity. The archæological details are confined to what is warranted by certain knowledge and indispensable to the story, while as a work of art very warm praise is deserved by the book. The catastrophe is exhibited as due to a complex situation and diversity of motives in actors of varied interests and varied degrees of moral worth. Simplicity, dignity, coherency and sustained elevation of feeling characterized this happy effort of historic imagination. Hardly more than the traditional words in the Gospels and Agrapha are spoken by Jesus, and many of these are given a delicate and sympathetic appreciation by the situation in which they occur. The unknown author, who has sympathy, if not some degree of affiliation, with Judaism, has written a book which merits popularity for its rich instruction and its intuitive charm. Nevertheless the critical views implied cannot satisfy all. The chronology and some of the speeches are based on the Fourth Gospel. This might be in itself no serious matter, but for the added fact that the climax of interest is thus given to a messianic character belonging to Jesus during his ministry. It is true that this messianic office is not that exhibited in John's gospel, but the author has by this prepossession created a problem which justifies the cry of anguished perplexity with which the story ends, but which is not justified by the synoptic history. We believe that Jesus had an apocalyptic conception of the kingdom and predicted his exaltation after death to some ill-defined office of the Son of Man. The other conceptions of him as Messiah upon earth are subsequent to his death. But we are grateful for a noble book. F. A. C.

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School of Applied Ethics.

The complete program of the Fourth Summer Session of the School of Applied Ethics, which has just been issued, offers an important and attractive list of subjects and lecturers. The session is to be held as heretofore at Plymouth, Mass., a town rich in historic associations, which, with its opportunities for sea-bathing and its close proximity to Boston, make it admirably adapted for such a summer gathering.

The session begins Monday, July 8, and continues five weeks. There will be four departments: Economics, Ethics, Education and History of Religions. The following are some of the subjects to be treated.

In the Department of Economics Prof. Clark, of Amherst, is to give five lectures on the relation of Economics and Politics; Prof. Adams of the University of Michigan, a course on the Relation of Government to Industry and another on Taxation,—its Politit cal, Industrial and Social Significance; Prof. Jenks, of Cornell, is to make a Comparative Study of Industrial Legislation; Prof. Hadley, of Yale, considers the Misunderstandings about Economic Terms; and Prof. Gould, lecturer in Johns Hopkins University and recently appointed Professor of Statisticsin the University of Chicago, gives five lectures on Industrial Labor in Europe and the United States.

In the Department of Ethics Prof. Felix Adler is to give a course of lectures on the Ethical Aspect of Various Labor Problems, such as Boycotts, Strikes, Arbitration, Socialism and the Family, Trades Unionism, etc. Mr. Stimson, a prominent lawyer of Boston, gives a course on the Effect of Modern Economic Development upon the Interpretation of he Law; Mr. Sheldon, of St. Louis, lectures on Methods of Social Reform; and a course on the Referendum in Europe and the United States is announced.

In the Department of Education, a week is to be devoted to various subjects relating to the Education of Women, and another week to the Organization of Education in its different aspects. Ten prominent educators are announced to give lectures in this department.

The Department of History of Religions will be devoted to a study of some religiou tendencies of the day. Tendencies of Thought in the Different Churches will be presented by Prof. Nash, of the Cambridge Episcopal Theological School, Rabbi David Philipson, of Cincinnati, Dr. Henry Hartshorne, of the Society of Friends of Philadelphia, Rev. S. M. Crothers (Unitarian), of Cambridge, Rev. H. L. Wayland, editor of the *Examiner*, Rev. A. E. Dunning, editor of the *Congregationalist*, and others; the Relation of Religion to recent Psychology and Philosophy, by Prof. Ladd, of Yale University; Religion in Literature in Different Countries since 1850, by Mr. Lovett, of the University of Chicago, Prof. Huff, of the University of Vermont and Professors Francke and Baker, of Harvard University; the Problem of Church and State in France, Germany, Italy, England and the United States by Rev. Dr. Wayland, Prof. Emerton, of the Harvard Divinity School, Prof. Cohn, of Columbia College, and Prof. Marsh, of Harvard.

A series of Sunday afternoon lectures by distinguished speakers will be one of the attractive features of the session.

The detailed program may be had by any one upon application to the secretary of the school, S. Burns Weston, 1305 Arch Street, Philadelphia.

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CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

AT ALL SOULS CHURCH the Annual Flower Festival will be held at 11 A. M. Sunday, June 30th, the last service at which the pastor will officiate until September; but meanwhile the church will be kept open as usual, addresses being made by members or friends of the congregation, including among others Miss Jane Addams, of Hull House.

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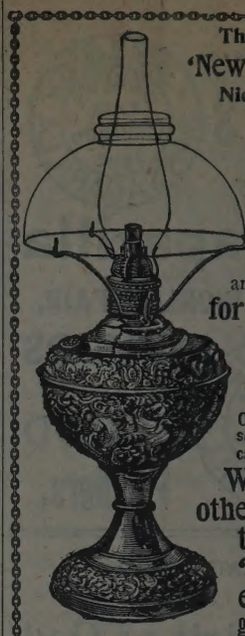

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